



TRAVANCORE

A Souvenir



THE NINTH ALL-INDIA ORIENTAL
CONFERENCE



TRIVANDRUM

DECEMBER 20, 21, 22, 1937

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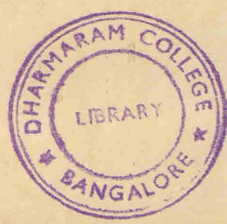
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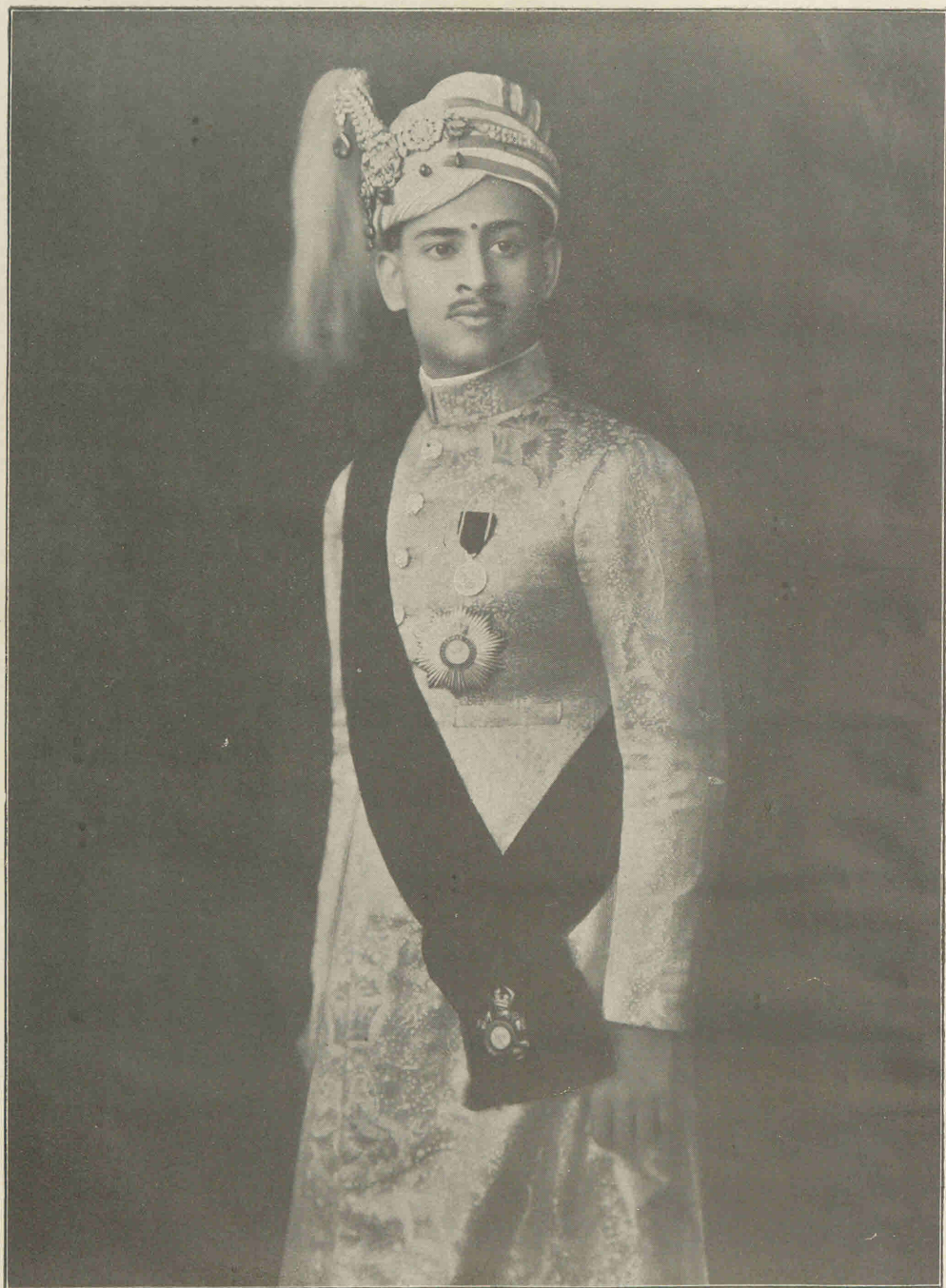
TRAVANCORE

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THE NINTH ALPHABETIC

COMPOSITION



His Highness Sir Bala Rama Varma, G. C. I. E.,
MAHARAJA OF TRAVANCORE,

TRAVANCORE

A SOUVENIR

FIRST IMPRESSIONS

THE TERM "remote" has sometimes been applied to the State of Travancore because, when you reach its southern termination at Cape Comorin, all Asia is behind you, and there is nothing between you and the South Pole but the vast ocean. This feeling, however, disappears when one sees the cheerful and energetic crowds in the capital city, Trivandrum, and comes in contact with a pulsing life that bears the stamp of venerable tradition intermingled with the signs of modernity. Indeed, the feeling of something distinctive begins to be apparent as soon as the visitor enters the Travancore terrain, whether by the South Indian Railway from the east, or by road or water from the north. The train-climb across the ghats, reaching a height of 1,300 feet, from Shencottah, the first station in Travancore, to Punalur, goes through charming forested hill-scenery, and suggests a natural boundary between the plains of the east coastal region and some delectable land ahead. The feeling of something special in front is intensified as one crosses the thirty miles of gently sloping land westward towards the ancient coast-town of Quilon, passing by innumerable coconut palms waving their fans along the margins of paddy fields that sometimes, in narrow valleys, appear to be vivid green rivers. Humanity attracts the eye with a distinctive carriage and dress. And an appealing feature appears in the landscape in the roofs of the buildings finished with tilted and curved dormer gables that, though completely at home in their natural setting, remind one of the roof-style of eastern Asia. Whether this feature of Travancore architecture arose spontaneously or was a reaction to continental influences may be a debatable point. History tells of brisk trade in olden times between Quilon and other points on the south-west coast, and Greece, Arabia and China. We do not see the ocean highway from the train; but we

get passing glimpses of its ramifications in the "backwaters" or lagoons which from time immemorial have been "highways" of transport for the country people. Forty miles south-east of Quilon we reach our destination, Trivandrum. Efficiency and up-to-dateness here greet us in a trim and commodious station, and offer us the latest thing in transport and residence. Tidiness and briskness are apparent ; also a certain expectancy in the lined-up crowd at the station exit, which makes one feel important—for is not this the metropolis of an Indian State in which hospitality is proverbial, eminent visitors frequent, and in which the personalities of Royalty and Government may at any moment cross the general life ?

HISTORY—PAST AND IN THE MAKING

A glimpse, necessarily brief and without detail, of the historical background and forefront of Travancore will aid us in understanding the forces that are now at work in a new era which has already registered epoch-making events.

Prior to the reign of Maharaja Marthanda Varma, 1729 to 1758, in a line of rulers whose succession is traced back into hoary antiquity, the State of Travancore covered a smaller area than it does at present, and was bounded on the north-west and south-east by small principalities that resented its growing power. This resentment, with its threat to cultural and material progress, ultimately roused to drastic action the natural genius of Maharaja Marthanda Varma for expansion and organization. By 1750 he had brought the formerly independent chieftains into the common sovereignty of Travancore, and established a single State from the Cochin frontier to Cape Comorin, almost two hundred miles in length and seventy-five miles at its widest part, and with an area of 7,625 square miles. The consolidation of the State being duly accomplished, the Maharaja, emerging from the sterner duties of a *kshatriya* (ruler and protector), became the religious devotee, not only as an individual, but as a King, and consecrated his State to God in the form of Sri Padmanabha, the creative aspect of Vishnu, with himself and his successors in rulership as *dasa* (devotee) of God, administering the State in the spirit of religious devotion.



Her Highness Maharani Setu Parvati Bayi.

The general history of the State has been characterised by a rapid growth of population, including people from outside the State to whose ancestors the broad-mindedness and hospitality of the Rulers gave refuge in their time of distress, and who are now self-conscious groups making their distinctive contribution to the working out of the problems of human organization. In the year 1888, during the reign of his late Highness Maharaja Rama Varma, a Legislative Council was established, and in 1904 a Representative Assembly.

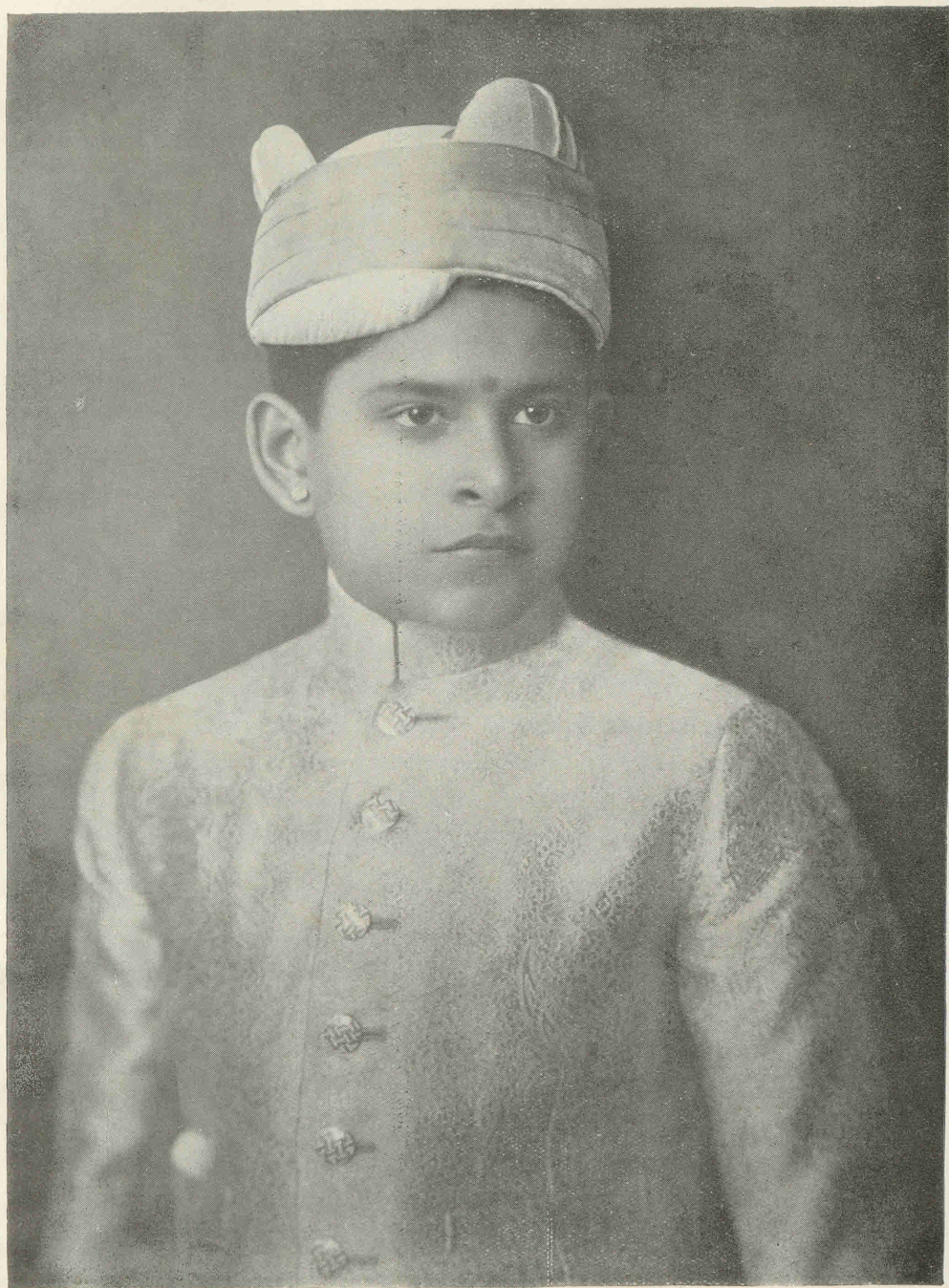
THE RULING FAMILY

The present Maharaja, whose personal name is Bala Rama Varma, and who is known by his star-name Sri Chitra Tirunal, was born in 1912, and succeeded to the Musnad in 1924 on the death of Maharaja Rama Varma (Sri Mulam Tirunal). As the succeeding Maharaja was then only twelve years old, the rulership of the State was vested in the Senior Maharani Setu Lakshmi Bayi, who acted as Regent until the assumption of power by His Highness the Maharaja in 1931. The first year of the new reign was signalised by the reorganization of the two legislative bodies working as a bi-cameral institution, women having the same franchise and opportunities of State service as men. In 1935 His Highness marked the opening of a new cultural era in Travancore by authorizing the founding of a State Gallery of Asian Painting, and by opening it in person. In 1937 His Highness, at the age of twenty five, became world-famous, and took his place in history as one of the great religious reformers, by breaking the restrictions of many centuries in opening the State-controlled temples to all Hindus without distinction. His Highness was the first of the Travancore Dynasty to travel in the West (1933). His tour of Java and Bali (1937) to study the ancient relationships between India and the Far East, and modern ways and means of improving village life, especially in art-crafts, was given world-wide attention in the press, mainly because of the general feeling of expectancy of notable action by His Highness. The result of the tour was a large addition of knowledge concerning Greater India in the past and concerning practical expedients for improving the living conditions of his people. Incidentally it brought to Travancore an admirable collection

of objects of art which will not only be entertaining to the general public but of special service in the cultural development now evident in the State. On the first anniversary of the Proclamation on Temple-entry, His Highness again signalized his birthday by a notable act, this time concerning education, a problem which His Highness is known to regard with very serious concern. On November 2 His Highness Proclaimed the founding of the University of Travancore, with a view to fostering the distinctive and notable culture of the State, while keeping it in touch with world-culture, and particularly with the intention of encouraging the young to develop their creative faculties through arts and crafts in order to put their skill and culture to use in serviceable vocations. Such education is induced by the necessity of the State's developing its industrial and craft resources; and the sending into general life of annual groups of well-informed and well-trained young men and women necessitates the development of opportunities for occupation. These matters the State has taken thoroughly in hand, with the inspiration and wisdom of His Highness.

Her Highness Maharani Setu Parvati Bayi, mother of the Maharaja, has been to His Highness one of his best counsellors and helpers in combining the idealistic concern of Indian motherhood with extraordinary intellectual gifts, wide knowledge through travel, experience and study, and a keen interest in every detail regarding the betterment of human conditions. In times of difficulty Her Highness makes personal studies of conditions with a view to helping towards their amelioration. She is particularly interested in the uplift of women and children, and was President of the All-India Women's Conference in 1936, presiding over its session at Trivandrum in December 1935. Her Highness is also an artist in music, skilled in playing the *vina*, and keenly interested in the movement for bringing the arts into school education.

His Highness the Elayaraja, Prince Marthanda Varma, is now in his sixteenth year, and charms all with whom he comes in contact by his eager cheerfulness mixed with a dignified reserve. He takes as much interest in his studies as in riding and games, and shares the Maharaja's pleasure in photography. During Their Highnesses' tour in Java and Bali His Highness the Elayaraja took many photographs of



His Highness the Elayaraja.

scenes and incidents. He combines engaging boyish simplicity with a serious intellect, and has an uncommonly keen appreciation of a joke.

Her Highness Princess Kartika Tirunal, sister to His Highness the Maharaja, shares her illustrious mother's interest in matters pertaining to social welfare, and has a particular personal charm of her own. She has a special gift for music, and her interest in Indian dance has led to its revival in the State. Like His Highness the Maharaja, the First Princess enjoys a game of tennis.

TRIVANDRUM—THE STATE METROPOLIS

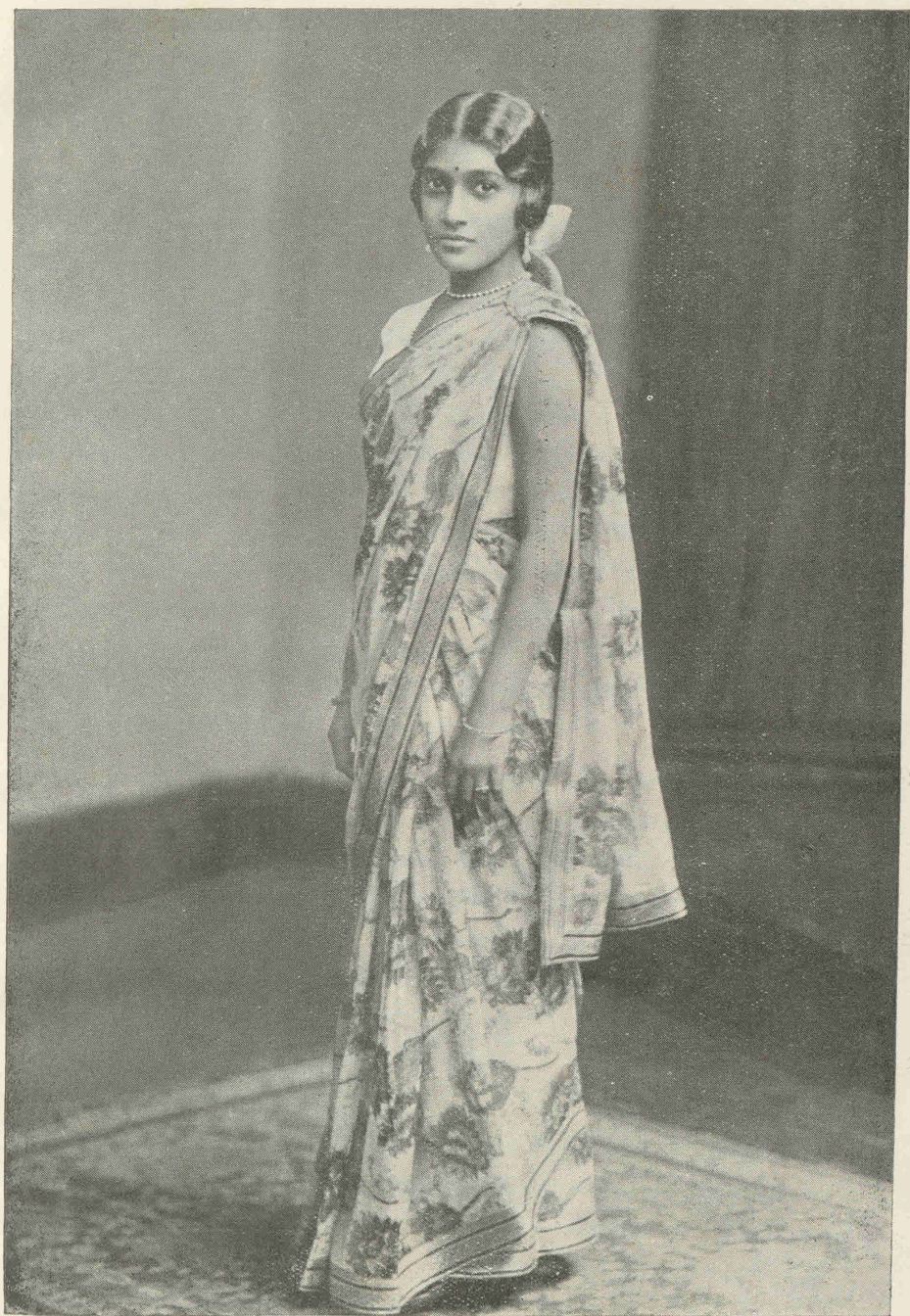
The capital of Travancore State had for some centuries been situated at Padmanabhapuram, thirty-three miles south of Trivandrum. But the extension of the State caused the seat of government to be moved some two centuries ago to Trivandrum, a prosperous town growing around a temple famous from classical times. Of the original style of the temple there is no record extant, but it became a typical Dravidian structure in the hands of restorers from the great temple centres of South India. Formerly it contained many mural paintings of a very distinctive kind, but some of these were destroyed by fire a few years ago. Others have been faithfully copied, and are exhibited to public view in the Sri Chitralayam.

The temple of Sri Padmanabhaswami is the central point of the former fortified town of Trivandrum, and still the life-centre of the Hindu population of the capital. A drive through the Fort gives the visitor glimpses of most of the phases of life in an Indian city in which modernity is trying to assimilate itself with a long and distinctive tradition. Men, women and children congregate around the temple tank, washing, gossiping, playing. Cheerful crowds fill the streets, buying and selling. Brahmans go by on the service of religion. Itinerant musicians pick up a slender livelihood. A bullock-cart blocks the way of a motor-car or *vice versa*.

Inside the Fort area are also the palaces of former Rulers, which were closed by custom on their demise. The oldest palaces delight the artistic sense with their carved doors, pillars, beams, ceilings and gables in exquisite designs and groupings. Time introduced various features and variations in the structure and adornment of other palaces. Time also led to the expansion of the small fortified town into a spacious city of almost 1,00,000 inhabitants. The home of the present Maharaja, an elegant adaptation of traditional architectural forms to modern requirements, stands in beautiful grounds on the northern edge of the capital, and commands a wide view of richly wooded and cultivated country backed by the distinctive mountains that form the eastern boundary of the State. His Highness' daily visit to the temple, as Sri Padmanabhadasa, takes him, amid the salutations of his people, from Kaudiar Palace across the main extent of the city and back.

With the succession of the present Maharaja, and the building of Kaudiar Palace during his minority, the Fort Palaces became less personal, and assumed an archaeological interest. The Ranga Vilasom Palace was transformed under His Highness' command into a gallery of State portraits, ancient paintings and carvings, and paintings by Raja Ravi Varma and European artists including Nicholas Roerich; and a museum of court costumes, jewellery, weapons and ceramics.

Simultaneously with the founding of the Ranga Vilasom Palace gallery and museum, His Highness, in September 1935, opened the Sri Chitralayam (Temple of Painting) in the lovely Museum Gardens. The gallery presents a survey of the history of painting in India, together with examples of Tibetan, Chinese and Japanese painting. The gallery also houses some of the best western-style paintings of Raja Ravi Varma. It is also unique in presenting examples of the mural art of India from prehistoric times, down through the Buddhist era of Ajanta, to recent times in Travancore and Cochin States. To these have been added, in a small building near-by, formerly known as the Museum Library, as a result of His Highness' tour of the Netherlands East Indies in 1937, the first collection outside Bali of works by a group of peasant and fishing people showing a remarkable new movement in traditional painting; also a collection of figures used in the Javanese shadow-play, and of



Her Highness Kartika Tirunal—First Princess.

masks used in the Balinese dance-drama. There are also examples of Javanese, Sumatran and Chinese wood and metal work and porcelain.

Near the Chitralayam, and conspicuous in terraced gardens on an eminence, is the State Museum, one of the first institutions of the kind in India. The nucleus of the future museum was formed in 1853, but the present building was opened in 1880. With much artistic taste and respect for tradition the architect combined the characteristic gabled roofs of Travancore, in various groupings and angles, with bold but never vulgar colourfulness both outside and inside the building. It is true that there is less floor-space in relation to height inside than modern museums demand ; but it is probable that most visitors, if they noticed such a matter, would regard the loftiness and beauty of the central hall as ample compensation. The Museum contains examples of the arts, crafts, industries, and natural history of the State, and its popularity as a resort for entertainment and instruction is shown by the fact that, in the last official year, almost 4,38,000 visitors were registered, over 21,000 being counted on one day. In a city of just under 1,00,000 inhabitants, this means that, even if each inhabitant paid the Museum one visit a year, there would be still over three lakhs of people from outside the city who enjoyed it.

Admittedly the Museum occupies a favourable position in being located in the Public Gardens, where, in the luxuriousness induced by the generous warmth and moisture of a tropical location between high hills and the ocean, shady trees, lovely flowers, and refreshing waters are a perpetual temptation to enter. But perhaps the chief draw is the Zoo, so picturesquely located in the Public Gardens, with commodious cages and runs for the animals, and a special open-air compound for the tigers. From the small private collection of the Maharaja in 1859 the Zoo has grown to a population of 493.

Just outside the Public Gardens two buildings attract attention on eminences between which one of the main roads of the city runs. One is the Kanakakunnu Palace which is used mainly for recreation and entertainment. Here His Highness plays his favourite game of tennis with members of his personal staff and others, and here large-scale functions, such as the State Banquet during the Birthday celebrations, are

held. The palace has recently been partially rebuilt and its handsome grounds relaid. The other building is the State Observatory, which arose in 1836 out of the interesting fact that the magnetic equator crosses Travancore. The observatory is both astronomical and meteorological, and the former department looks after the preparation of the Malayalam Almanac.

Other buildings having a certain architectural distinctiveness will attract the eye of the visitor ; some, like the Golf Pavilion and the Maharaja's High School for Girls, maintaining the Kerala tradition in roofing ; others, like the College of Science, the Public Library and the School of Arts, indicating influences from outside, the most pronounced of which is the Græco-Roman Huzur Cutchery (Secretariat). But no matter where one goes in the city, nature in the form of paddy fields and palm groves intermingles with human habitations with delightful freshness ; for Trivandrum has been happily set on hills and dales that give an attractive variety to the city's lay-out ; and it has the additional advantage of being only five miles away from the coast and the perpetual energizing rhythm and ozone of the Arabian Sea.

EXCURSIONS—LOCAL AND SOUTHWARDS

For those who can spare time from the duties and interests of the Conference there are attractive excursions of varied length. A couple of hours can be most pleasurably spent in a visit to the reservoir at Aruvikara, twelve miles from the city, with its gleaming and chanting waters backed by picturesque elevations, and its shoal of "sacred fish" that dart and leap and swirl after pieces of coconut thrown from the bridge. Kovalam is a picturesque sea-bathing cove.

An hour and a half by car takes one to Ponmudi through rich agricultural and forest scenery to a hill-top 3,000 feet up, from which there is a vast panorama of wooded mountains.

Few would care to miss a visit to "the Cape" fifty-four miles south-east from the capital by a direct, broad, well-laid road that passes from the greens of palm and paddy to the grey grandeur of the mountain range on the left, and ultimately the vast spectacle of the Indian Ocean seen from the most southerly point of the mainland of Asia. Humanity

is with the traveller all the way not only in the busy towns passed through, but without intermission along the trunk road; for in Travancore the north-south roads carry the daily life of the coastal strip with its thick population whose homes are spaced out, singly or in small groups, with no lonely intervals between.

CAPE COMORIN

Cape Comorin is one of the ancient places of religious pilgrimage of all India. The venerable temple of the virgin Goddess, Kanya Kumari, stands on the edge of the ocean. Its image is judged, by those who know, as one of the most beautiful in India. The Cape is also noted among Christians for the work of St. Francis Xavier: and the rock to which Swami Vivekananda swam for meditation is pointed out. Excellent accommodation will be found at the recently built Cape Hotel which is run by Government. The beautiful little temple of Guhanathaswami is worth a walk from the hotel to see. Students of archæology will be interested in its inscriptions.

A short diversion northwards brings the tourist to the seaside fort of Vattakotta, built against smugglers by Eustace de Lannoy, a Dutch naval officer who became the Commander of the army of Maharaja Marthanda Varma, and died in 1777 from a wound in battle. His grave is reverently preserved in a quiet "God's acre" within the fort of Udayagiri which he also built. The view from the walls of Vattakotta fort along the coast is very impressive. Valuable mineral substances are retrieved from the sand at the foot of the fort.

PADMANABHAPURAM, THE FORMER CAPITAL

Either on the way to the Cape or on the return trip a call must be made at the Palace of Padmanabhapuram. Here was the centre of Government for many centuries prior to the rise of Trivandrum when the frontier of Travancore State was moved northwards from Quilon to Cochin by Maharaja Marthanda Varma in the eighteenth century. The stout walls of the fort testify to former strength. But the palace itself

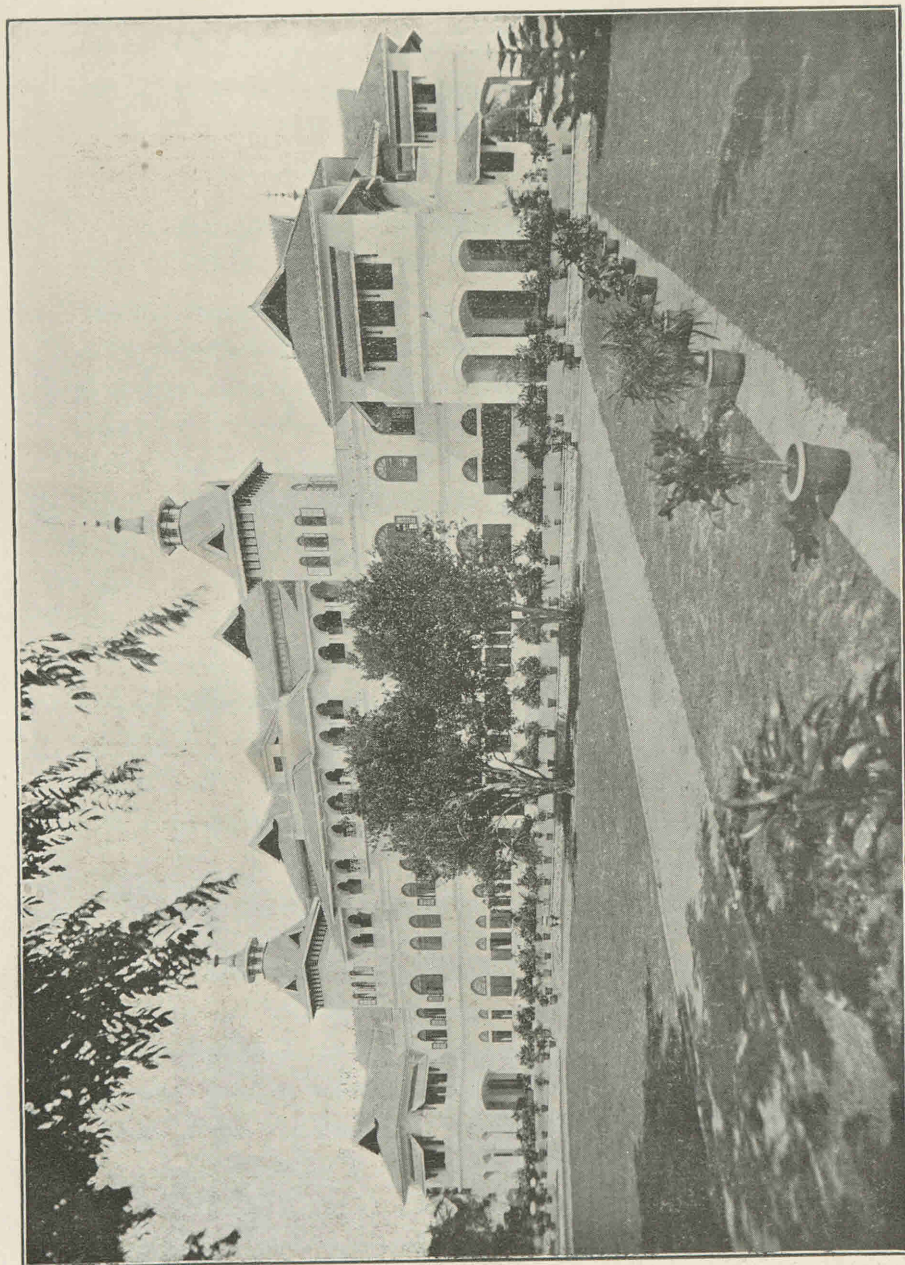
is a monument of kindly architectural beauty, with its generous lay-out, its carved pillars, commodious passages, spacious gardens, and its flavourous assemblage of gabled roofs surmounted by the central four-storeyed, pagoda-like structure which was the home of a succession of history-making rulers.

In the upper storey of this building is a treasure of mural art which for two hundred years was shut away from general sight, and only recently began to attract its true share of attention. Now it is spoken of by visitors who know its value as "the Ajanta of the South", not, of course, in size, but in its almost perfectly preserved disclosure of the mural art of an era—probably the fifteenth or sixteenth century—with its implications to the student concerning manners and customs, religious ideas, and artistic technique and values. Every inch of the walls of the room bears its pictorial record of the Hindu religious imagination in noble figuration, eloquent line, pleasing colour, expressing profound ideas. Within the palace precinct is also a choice Navaratri mandapam and shrine, a fine example of South Indian architecture and sculpture with valuable æsthetical and historical suggestions. A specially interesting item is a figure of a lamp-bearer at the door of the shrine who, unlike similar figures, carries the light-holder in her right hand while her left hand rests on her side, a rare and interesting variation.

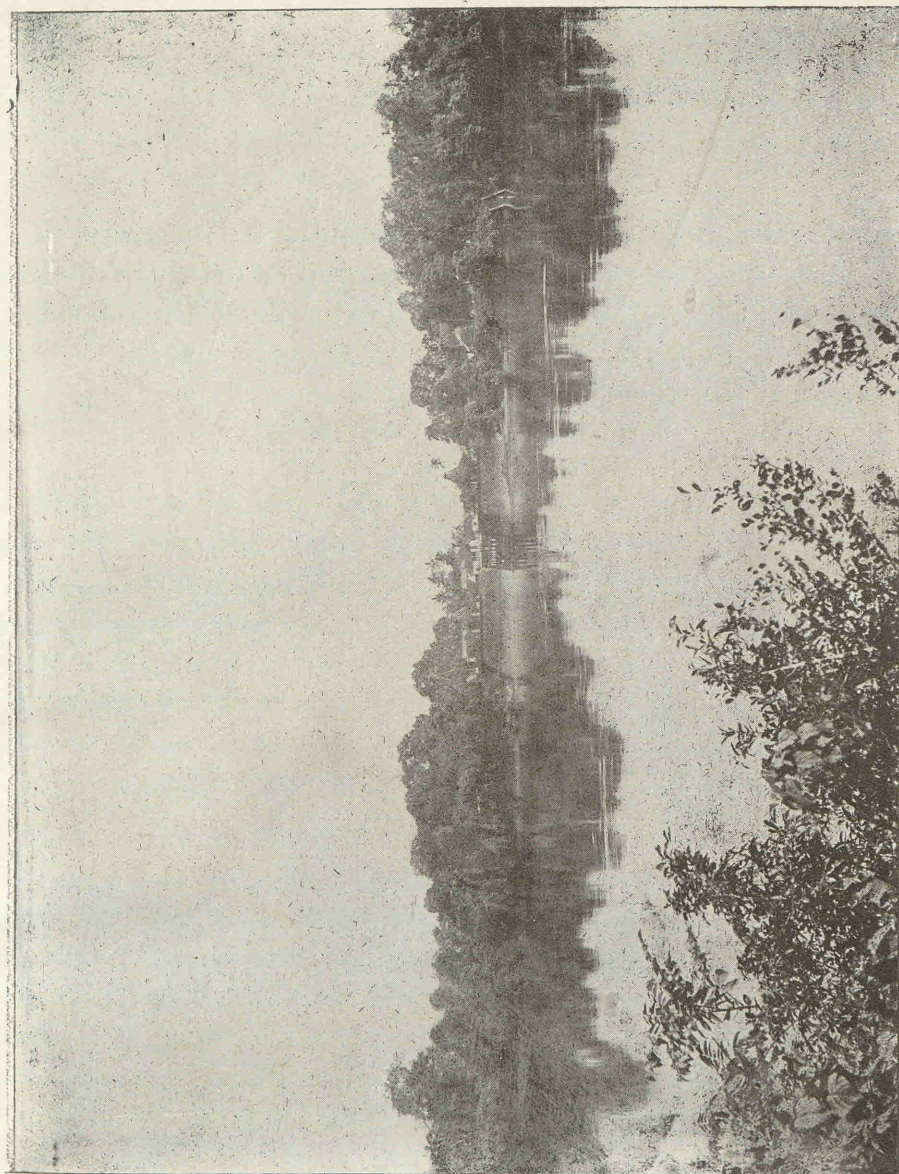
LAND-WAYS AND WATER-WAYS

The coast road northwards from Trivandrum through Alleppey to the frontier at Arur is sandy and palm-shaded, with little temples at intervals that preserve the Kerala touch in building and roofing. At Arur the traveller transfers across a narrow strip of water to another conveyance in Cochin territory. An alternative is a motor-boat that proceeds along the quiet backwaters on the shores of which great "Chinese fishing-nets" are set at intervals, and groups of people prepare coir from coconuts for local mat and carpet-weaving industries. Broad-gauge trains now run from Ernakulam to Madras.

The main central road through Kottayam is more agricultural than the coast road. Churches at intervals call up historical suggestions as



The Kaudiar Palace.



Kaladi (Birth-place of Sri Sankara).

to the migrations and inter-minglings of peoples. And everywhere in Travancore there are commodious and busy schools for boys and girls, for the State stands all but first in education in India. There are two pleasing incidents on this route in the crossing of rivers on a ferry consisting of a platform carried on two country boats and poled across. All the way there are delightful glimpses of water-ways and broad lagoons with their picturesque *wallums* (country boats) and people engaged in all kinds of rural pursuits for a livelihood.

A journey by the backwaters in an ordinary ferry steamer, if not luxurious, is a delight to the eye in its vistas of exquisite natural scenery. It can be done either slowly by *wallum* or rapidly by motor-boat, and is a joy all the time either way.

MOUNTAINS AND FORESTS

While travelling along the populous and luxuriant coastal strip which carries the main life of Travancore State, there is a constant invitation, or perhaps challenge, in the range of high mountains that runs from north-west to south-east. This range is an obvious natural boundary that could not help both making and modifying human history. Hence it has come about that Travancore has preserved a special distinctiveness in human organization, character and culture, to which reference will be made later.

Practically half the State area is mountainous, and a third of the State area is reserved forest. Owing to the combination of warmth and moisture during the major part of the year, growth on the mountains is extremely rich and varied. All kinds of valuable timber are plentiful; and in the commodious shelter thus provided numerous species of animals flourish. At Periyar lake, 2900 feet above sea-level, a large game reserve gives the visitor intimate glimpses of the natural life of such creatures as the elephant, bison, various kinds of deer, boar, bear, panther, leopard and perhaps a tiger.

In the mountain region human beings also live, little influenced by civilization. They pass their days in simple but arduous labour to keep body and soul together, clearing jungle, sowing and harvesting,

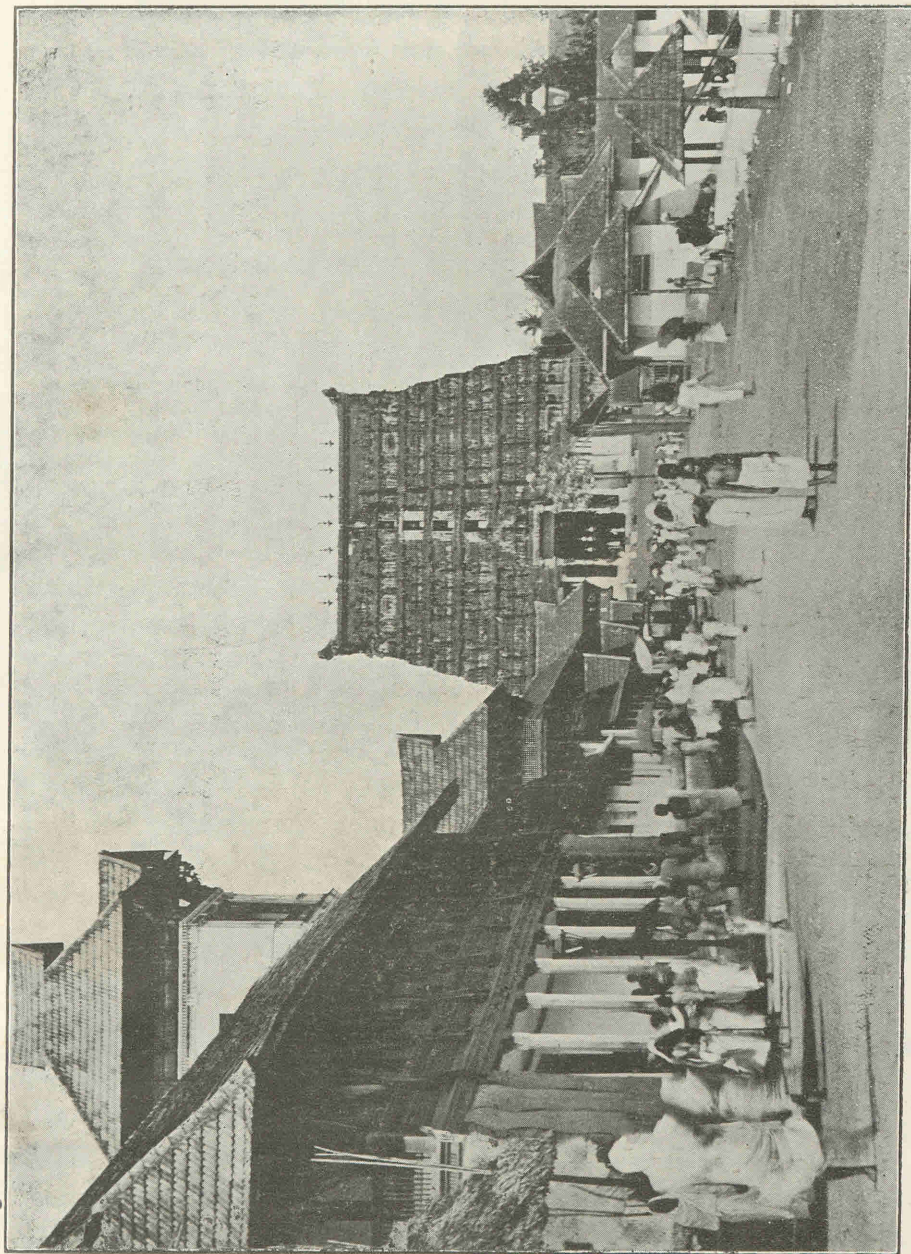
sometimes for themselves, sometimes for others ; observing tribal and clan manners and customs blending primitive tradition with later developed religious observance ; and offering attractive material for the study of the anthropologist.

CULTURE AND EDUCATION

The distinctive climatic and geological features of Travancore, and its relative isolation [from the rest of India by the range of high and thickly forested mountains that form its eastern frontier, enabled the genius of the Kerala coast to develop its own forms and qualities of expression and its own social polity, with a minimum of extraneous influence. Socially, it developed the matriarchal system in which succession of position and property descended in the female line. Religiously, Travancore is predominantly Hindu, though the proportion of non-Hindu elements has grown to be one third of the population. Buddhism and Jainism, which, like Hinduism, used Indian images and designs in their religious culture, have left only a few fragments to attest their artistic skill in the remote past. Christianity and Islam in later times brought their contributions to the general culture of the State, but have not as yet made any notable Travancorean contribution to the arts such as history records of the Mughal Empire in northern India and its miniature painting, or of the marvellous output of Christian sculpture and painting in mediæval Europe. It may therefore be said, without disparagement to other cultures, that the main contribution to Kerala art has come from the extraordinary prolificacy and variety of indigenous Hindu creative expression.

The temples of Travancore are not places of worship only : they are the main treasuries of the art-production of the State : they are also themselves works of art, and present a fascinating study in the contrast between the simple Kerala and elaborate Dravidian styles of architecture.

It is natural that, in a richly forested country, wood-carving should have attained special popularity and excellence. Such carving is not, however, confined to temples and palaces. Where modern utilitarianism and commonplaceness have not ousted artistic beauty, excellent carving can still be seen—for example, in the pillars and walls of Nair houses ;



Sri Padmanabhaswami Temple.

in the dormer gables that are so prominent and attractive a feature of Kerala roofs ; even in so modest a location as on the cross-beams under the humble country-cart, and more dramatically on the bows and sterns of " snake boats." Stone and metal have been worked into impressive and beautiful forms in superbly sculptured pillars and images, lamps and implements. Ivory carving is a flourishing industry.

In the art of painting, Travancore has had a curiously inverted history. Her ancient mural art in temples and palaces remained unknown to the world until a couple of years ago, while the western-style painting of a single Travancorean, Raja Ravi Varma, carried the name of himself and the State into every cottage in India in colour reproductions of his paintings of Pauranic lore. With the opening of the Sri Chitralayam a more balanced view of Travancore painting has been made possible. The talents of the Kilimanoor family, of which Raja Ravi Varma was the most widely known figure, in western oil and water-colour painting are given a fitting place in the history of art in India ; and the growing collection of copies of murals from Padmanabhapuram Palace, long shut away from sight, and from the temples of the State, offer rich material for future research in the continuity of Indian mural painting from the Ajantan era, and its transformation from the Buddhist to the Hindu genius down to a century ago in Travancore. With this background there is reason to hope that the special emphasis which the University of Travancore intends to give to the arts in education will find a ready response in the people and lead to a fresh and distinctive expression in painting.

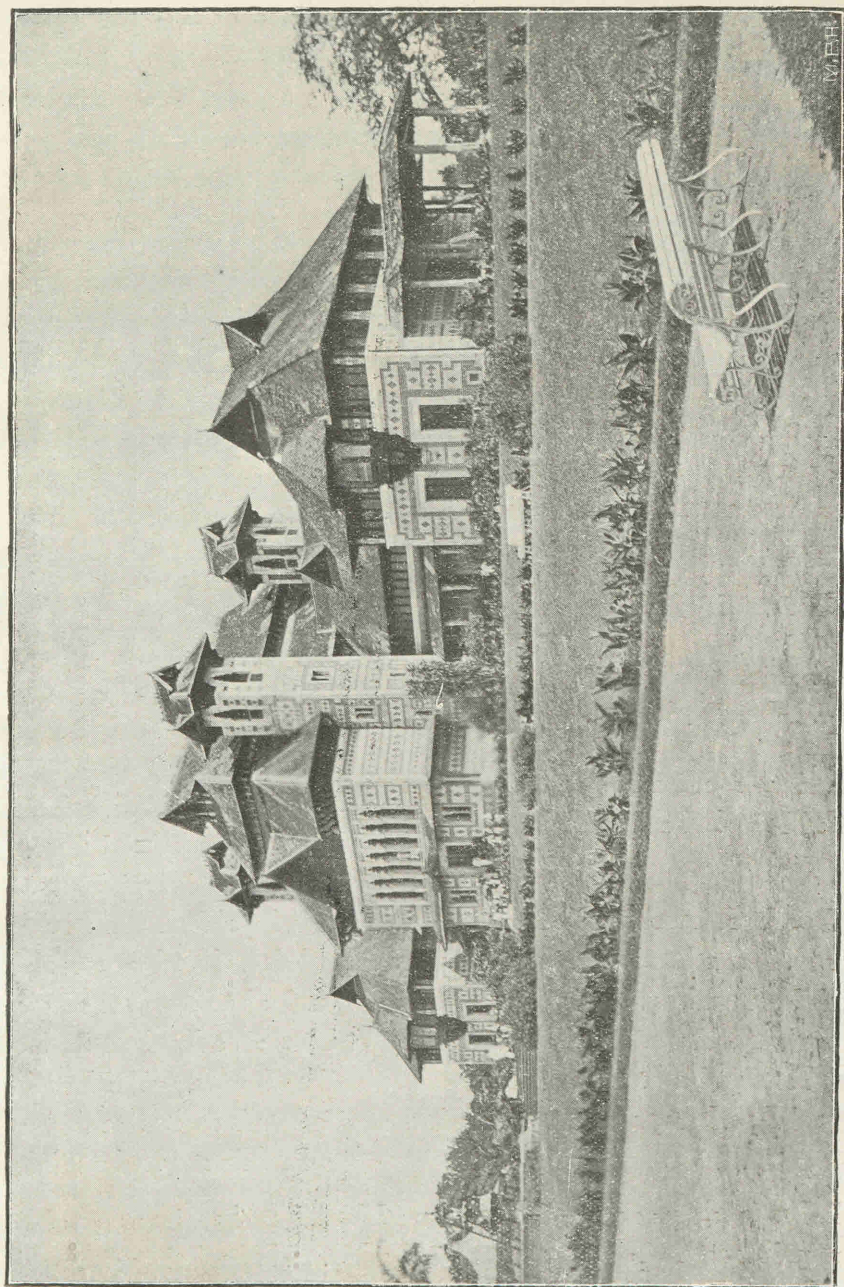
The most widely known contribution of Travancore to the drama and dance is the Kathakali, but various forms of folk dance-drama are also practised. Music has been adorned by the genius of Maharaja Swati Tirunal who is said to be not inferior to the great Thiagaraja. And in thinking of cultural achievement it must not be forgotten that it was in Travancore that the immortal Sri Sankaracharya, the philosopher of philosophers, took birth.

In general education Travancore State occupies a relatively high position, indeed almost the highest, in India. According to the latest departmental report, 1935, just under 7,00,000 pupils, or 14 per

cent of a total population of $5\frac{1}{4}$ millions, were attending school. Of these roughly 4,00,000 were boys and 3,00,000 girls, an eloquent indication of the attention given to the education of the latter, though this would naturally be expected in a country in which matriarchy prevailed from time immemorial. Another striking feature of education in Travancore is shown in the social stratification of the students. Of the 7,00,000 pupils in schools, 6,00,000 were of the working classes, and 1,00,000 were children of the professional classes. Of the working-class pupils, half came from agricultural families, a fourth were children of casual labourers, and the remaining fourth were children of parents engaged in trades, crafts, domestic service, and a number of non-descript occupations. The nation-wide provision of mass education is shown by the fact that almost 6,30,000 out of the total of 7,00,000 pupils are in vernacular schools. The remainder are in English and special schools and colleges. In the latter, of which there are 9 in the State, there were 2,780 students, the largest number, 757, being in the College of Science. Women students in colleges numbered 355, of whom 197 were in the Women's College, 82 in the College of Science, 21 in the Teachers' Training College, and the remainder in other colleges. Women graduates are attaining high positions in the State services, the recent appointment of a lady to the office of Senior District Munsiff being the first of its kind in India.

Hitherto Travancoreans desiring higher education have had to submit to the curricula and examinations of the University of Madras. But the development of political and economic circumstances, and the increasingly felt necessity of conserving and fostering the distinctive culture of the Kerala region, has led to the Proclamation by His Highness the Maharaja on November 2, 1937, of the University of Travancore, which will seek to meet the necessities of the people of the State both in regard to general culture and the urgent matter of the employment of its large body of educated citizens of both sexes. Special attention will be given to the bringing of the arts into education in the schools through the training of good art-teachers, and a College of Technology will be created.

The net expenditure on education in 1935 was Rs. 39,00,000, roughly 20 per cent of the revenue of the State.



The Napier Park & Museum.

MATTERS MATERIAL

While it is true that the things which the future treasures as mementos of a nation's life and achievement are not the things of daily necessity but the expressions of its creative imagination, it is also true that if matters material are neglected, matters cultural will suffer. In matters material Travancore State is blessed by natural abundance, and also by high desire and capacity for turning such abundance to human use to the fullest extent possible.

Owing to plentiful moisture and a high average temperature, growth in Travancore is rapid and generous. But nature is not perfectly uniform in the distribution of her gifts. Occasionally she sends more rain than is required, occasionally less. Both contingencies are matters of solicitude to the Government. For the conservation and equable distribution of water over a cultivable area of 56,000 acres by 327 miles of irrigation channels, a sum of 80½ lakhs of rupees had been spent up to the last available report. Another sum of 56 lakhs had been spent on the securing of a supply of 210 million gallons a year of water to the capital.

Other adventures in nation-building include the Pallivasal hydro-electric scheme on which 60½ lakhs had been spent up to 1935 for the distribution of electric light and power over a wide area. This will not only bring clean and cheap lighting to numerous homes and institutions, and reduce dependence on oil supplies that are subject to price fluctuation and to possible stoppage in times of war abroad, but will make available electric power for the development of both cottage crafts and organized industries. In furtherance of this scheme a public loan of fifty lakhs at 3½ per cent. was floated in 1935. The fact that the applications from all parts of India amounted to 280 lakhs, almost six times the required amount, is an indication of the high financial reputation of the State.

Other schemes for the increase of employment and the decrease of unnecessary external expenditure are the manufacture of rubber, which has already become a productive industry, and of ceramics which is rapidly approaching the productive stage. Agricultural and forest

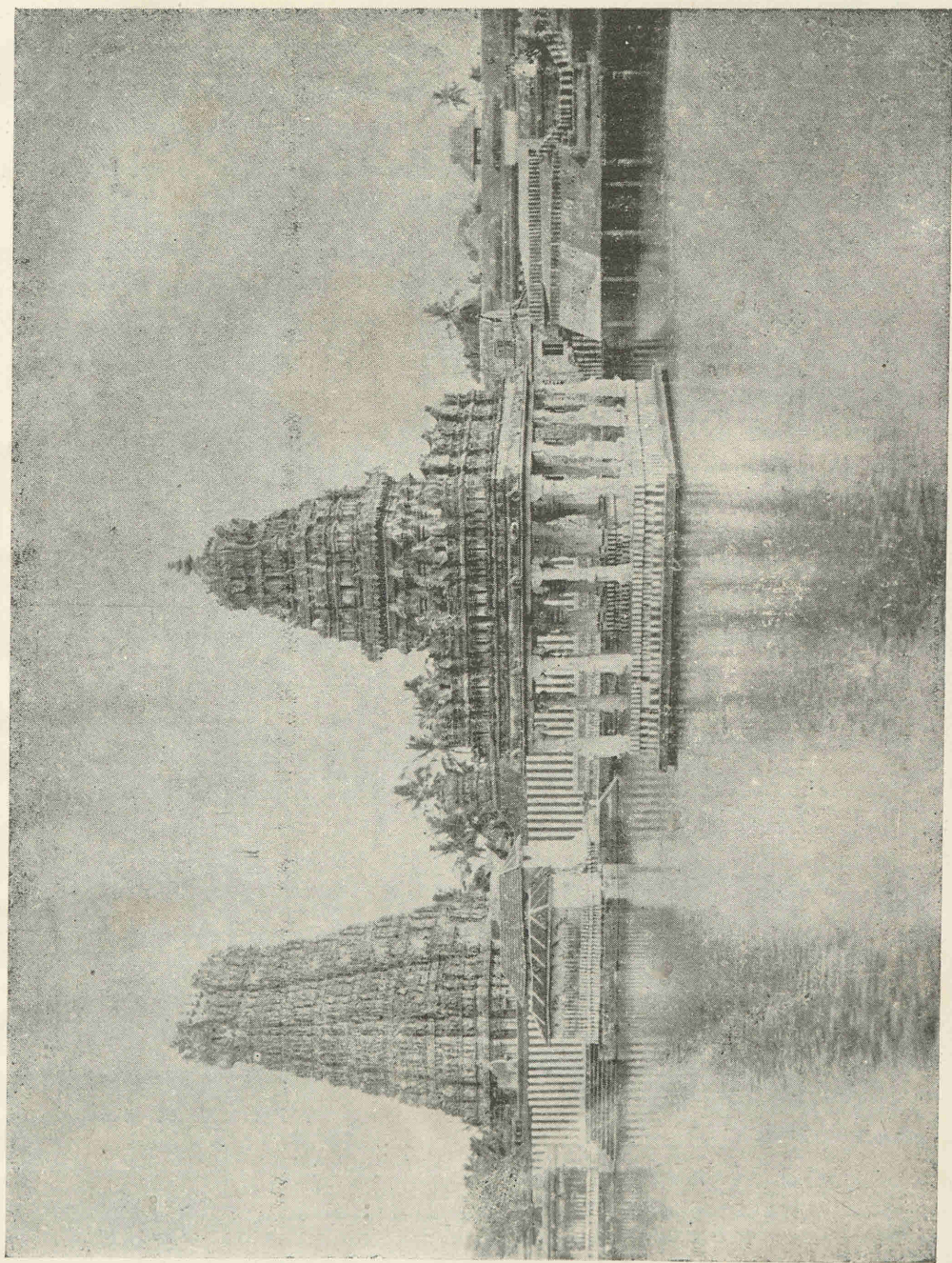
improvement are subjects of constant research, and will be given special attention in the chemistry and technology departments of the new University. Steps have been taken this year towards the improvement of road transit by Government control of motor-bus services. A new development in the use of the timbers of the State forests and in the employment of work-people is the making of the bodies of the new buses locally.

Agriculture is the chief activity of the State. Out of an area of 4,880,000 acres nearly half are under cultivation. Of this cultivated area 690,000 acres are under paddy which is the staple food-grain of the people; and 375,000 acres under the product that constitutes one third of the export trade of the State, namely, cocoanuts. These two products are indigenous to the coastal region, and are the most familiar feature of the landscape. On the hillsides rubber covers almost 97,000 acres, and tea almost 78,000. The vast and rich forest area has already been referred to.

Out of this natural productivity and human industry, Travancore has built up an import and export trade of $15\frac{1}{2}$ crores of rupees a year, with a small but healthy excess of exports (exports 52 per cent. of the total, imports 48 per cent.) This trade means not only produce in and out but transport, and the following figures indicate the important part that the "backwaters" play in the life of the State:—percentage of transport, backwaters 44, sea 26, rail 16, land 14.

In the directing and controlling of the complex demands and supplies of the life of a population of over five millions, Government takes a revenue of 230 lakhs of rupees. Government has also its own mint with over 24 lakhs worth of various coins in circulation, and its own postal service with an annual sale of stamps and cards to the value of $4\frac{1}{4}$ lakhs.

The unremitting attention which the Government of His Highness the Maharaja of Travancore is giving with increasing effectiveness to the material welfare of the State is based not only on minimum immediate necessity and the desirability of raising the standard of living of the people, but also on the problems raised by the fact that the population is rapidly increasing. In 1935 the number of boys born into Travancore was 52,637, and girls 49,251, a total of 101,888. Death in the same



Suchindram Temple.

year claimed 30,660 men and boys, and 27,548 women and girls, a total of 58,208. There was thus an excess of 43,680 births over deaths in the year, a figure that is likely to represent the continuing increase of the State's population. This means both the upbringing and employing of a growing number of individuals on a piece of earth whose area remains fixed.

To meet the problems involved in this increase the Government is giving its attention to the only available means, namely, the increasing of the productivity of the State in order that there may be a greater amount of things material to deal with, and the increasing of capacity and opportunity of employment of the people in order that the means of purchase may be more widely distributed. This calls for great wisdom and foresight on the part of the Government and patriotic responsiveness on the part of the people. The delegates and visitors to the Oriental Conference will, it is certain, give their blessing and best wishes to all worthy efforts in both directions.

The publishers of the Souvenir of the Ninth All-India Oriental Conference, wish the delegates and visitors a happy and profitable sojourn in Travancore, and a safe return to their various fields of activity.

USEFUL INFORMATION.

I. Money.

Travancore.

British India.

16 cash = 1 chuckram

28½ cash = 1 anna.

4 chuckrams = 1 fanam

28 chuckrams } 1 Rupee

28½ chuckrams = 1 British Rupee.

or
7 fanams }

N. B. The silver and nickel coins of British India are accepted in Travancore, but not the copper except in the Post and Telegraph Office and the Railway Station.

II. Time.

Local time, as distinct from Standard time is observed in Trivandrum for all functions and engagements, except for Post, Telegraph and Railway Timings.

The difference in the time is 22 minutes, Trivandrum time being behind Standard time.

III. Railway Timings.

<i>Standard time.</i>	<i>Arrival.</i>	<i>Departure.</i>
Trivandrum Express	7-25 p. m.	7-50 a. m.
Trivandrum Fast		
Passenger (Through		
train to Madras)	5-35 a. m.	9-10 p. m.

IV. Institutions open to visitors.

Hours for Visiting.

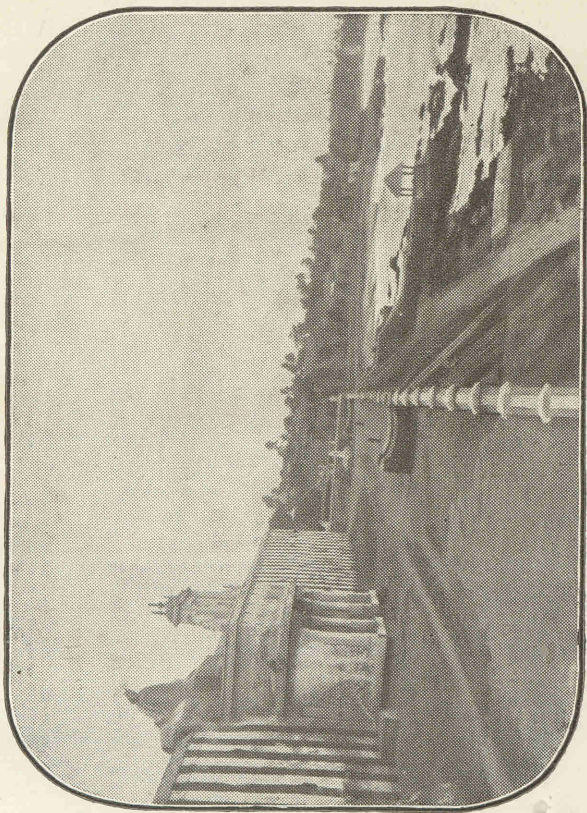
Museum : 7 a. m. to 5-30 p. m. all days except Monday.

Sri Chitralayam : 8 a. m. to 6 p. m. Do, Do.

Public Gardens : 6 a. m. to 8 p. m. all days.

Public Library : 7 a. m. to 8 p. m. all days.

Shashtipurthi Memorial Hall : 8 a. m. to 11 a. m. and 3 p. m. to 6 p. m. daily.



Cape Comorin.

Observatory : all day through.

School of Arts : 11 a. m. to 4 p. m.

L. M. S. Embroidery Industry : 9 a. m. to 4 p. m.

P. W. D. Workshops : 11 a. m. to 5 p. m.

Visits to the Hospitals, Colleges, Schools and Jail may be arranged with the permission of the Officers in charge.

V. Drives around Trivandrum.

1. *Kovalam* about 10 miles south of Trivandrum is a rocky promontory by the sea. It is picturesque and frequently resorted to by picnic parties and for week-end holidays. Bathing here is safe and good.

2. *Aruvikara* 9 miles north of Trivandrum, has a waterfall and is the source of the Trivandrum Water Supply. About a quarter of a mile above the waterfalls there are sacred fishes that come to be fed.

3. *Valiathura Pier* about $3\frac{1}{2}$ miles west of Trivandrum is a port of call for coasting steamers.

4. *Pulayanar Kottai* about 5 miles north-west of Trivandrum has a fine forest reserve, affording shady walks and a glorious view over the Veli Lake to the sea. Boating can be had in the Lake.

5. *Varkala Cliff* about 22 miles north of Trivandrum is a health resort and can be reached by Railway. It has a famous temple (Janardanam).

6. *Vizhinjam* is a typical fishing village. The Bay forms a very calm backwater.

7. *Anathazhichira* near the 13th milestone on the Trivandrum-Quilon road is noted for its peculiar configuration and boggy land.

VI. Suggested drive through the Town.

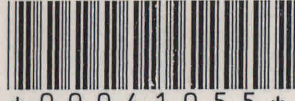
Starting from the Museum gate drive down the main road through Pettah to Sankummukham, back to Vallakadavu and the Pier, then through the Fort, the South Street, round the Temple, out through the

North Fort Gate, past the Vanchiyoor School and General Hospital to the Public Offices, then along the Main Road to Chalai, on to Pujapura, Thirumala, Pangode, Golf Links and back to the Museum. Approximately 22 miles.

VII. Motor Bus Service Stations.

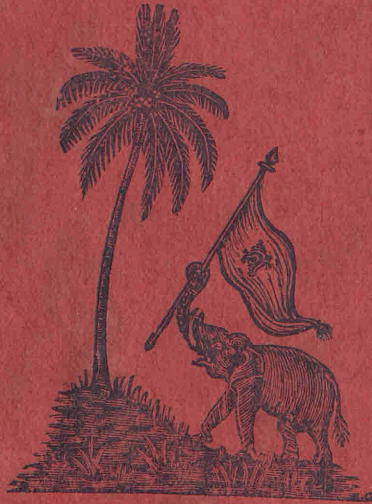
1. Sasthamangalam, about a mile east of the Vellayambalam Palace.
2. Pattom Toll Gate, which is a mile north of the Chief Engineer's Office.
3. Cantonment, close to the Science College.
4. East Fort Gate.
5. Pujapura Mandapom.
6. Sankummukham Beach.
7. Kaudiar Palace stand.

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